The Mediating Role of Cultural Intelligence in the Relationship between Social Justice and Global Citizenship

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Abstract

This study investigated the mediating role of cultural intelligence in the relationship between social justice and global citizenship. A research model was developed and tested by employing a structural equation modelling (SEM) approach based on data collected from 441 prospective teachers. The results indicated that social justice has a significant direct effect on cultural intelligence, which has a significant direct effect on global citizenship. However, the results indicated that social justice does not have a significant direct effect on global citizenship, whereas social justice has a significant indirect effect on global citizenship through cultural intelligence. The implications of the findings for practice and research were discussed.

Keywords: cultural intelligence; global citizenship; social justice; mediation analysis

Introduction

Today, the widespread use of the internet and the ease of communication eliminate time and space restrictions. Therefore, the world is becoming smaller, and people are getting closer. Cultural interactions among people and communities are increasing day by day. As a result of globalization, the concepts of citizenship and identity go beyond the borders of countries and have started to be discussed once again (Schattle & Plate, 2020). The meaning attributed to the concept of citizenship has shifted from a local scale to a global context. As a result, a need has emerged for individuals who understand the globalizing world and participate in this inevitable process (Katzarska-Miller et al., 2012). Thereby, individuals with characteristics of global citizenship are expected to value and respect cultural diversity, advocate social justice, and strive to make the world a fairer and more sustainable place (OXFAM, 2015). While global citizenship requires respect and tolerance of cultural diversity as a responsibility, it also includes a perception of social justice and sustainability (Reysen & Katzarska-Miller, 2013a). According to Kan (2009), individuals who adopt global citizenship believe in the importance of social justice, which aims to leave an equal and sustainable world for future generations. On the other hand, global citizenship also includes accepting cultural diversity and having intercultural communication skills. Understanding the cultural norms and expectations of others, and effectively communicating and collaborating with others, are considered to be an important dimension of global citizenship (Deardorff, 2006). In this sense, individuals are expected to be able to approach cultural differences tolerantly and adjust their behaviors according to cultural diversities. Hence, individuals

need a high level of cultural intelligence to communicate effectively with others from different cultures based on trust (Rockstuhl et al., 2011). Without this, the ethnocentric perspectives and prejudices of individuals with low cultural intelligence may hinder appropriate understanding of other cultures (Sivasubramanian, 2016). Accordingly, it is supposed that there will be a strong relationship between cultural intelligence, social justice, and global citizenship.

Teachers may play a key role in raising cultural intelligence among people. In this context, it is argued that teachers with high cultural intelligence will advocate social justice and have a vision of global citizenship. Thereby, they will better prepare their students for the future (Tarozzi & Mallon, 2019; Karatas, 2020). Educational institutions should therefore provide prospective teachers with the opportunity to acquire the knowledge and skills related to global citizenship and improve their sense of social justice, as well as raising their levels of cultural intelligence.

This study aims to investigate the relationship between prospective teachers' social justice and global citizenship levels and to test the mediating role of cultural intelligence in this relationship. Previous research has focused on global citizenship (Goh, 2012; Tardif, 2015; Tarozzi & Mallon, 2019; Veugelers, 2020), cultural intelligence (Van Dyne et al., 2012; Ang, et al., 2015; Cipa, 2020) and social justice (Buyukgoze et al., 2018; Shyman, 2019). However, there has been no research focusing on the relationship among these three variables yet. Therefore, this study aims to fill that gap by developing a theoretical model to test the hypothesized relationships.

Literature Review

Global Citizenship

Globalization is a widespread network of cultural, social and political connections and processes across the world, beyond national borders (Ritzer & Stepnisky, 2017). Friedman (2000) defines globalization as an integration that enables individuals and states to access the world in a cheaper and more in-depth way in an individual and institutional context. Decisions and activities carried out in one part of the world can affect individuals and communities living in very remote areas (Held & McGrew, 2007). For this reason, globalization forces change and transformation in certain concepts, practices, relationships and organizational structures in the world.

Globalists express that globalization will make the world a more peaceful and livable place in many ways. However, opponents consider globalization as a modern approach to colonialism (Mikander, 2016). Financial instability, economic crises, global inequality, deepening poverty and social deprivation, job losses, and environmental damage due to globalization have been the target of a collective dissatisfaction (Rahim et al., 2014). There is still intense debate in the literature on the dimensions of globalization and its positive and negative effects on humanity. However, on the other hand, the effects of globalization are widely and deeply felt in the technological, cultural, sociological, economic and political aspects.

An important indication of globalization is the concept of "global citizenship". UNESCO (2019) states that the concept of global citizenship means respect for diversity and pluralism, understanding based on universal values, and acting for and being related to others as well as the environment. OXFAM (2015) defines global citizens as individuals who are aware of their role as citizens of the world, realize the existence of a wider world than their immediate surroundings, and respect differences and value diversity. It also states that a global citizen is an individual

who is willing to act to make the world a more equal and sustainable place, and who advocates social justice and opposes social injustice.

Global citizenship is the idea of moving the individual beyond his or her geographical and political boundaries and identifying the person with the identity of "humanity", which is a more inclusive identity. Considering the theoretical and philosophical perspectives on global citizenship, Morais and Ogden (2011) stated that this concept has three components: Social responsibility, global competence, and global civic participation. Social responsibility means the level of interdependence with and social anxiety towards others, society and the environment. Global competence is defined as being open-minded, making an active effort to understand individuals from different cultures and having intercultural communication. Global civil participation means being aware of local, national and global issues, behaving voluntarily, and being sensitive to issues such as political action and social justice. In this sense, the education of the next generation regarding global citizenship has great importance in order to increase the necessary knowledge and skills and keep up with the new order.

According to Colak et al. (2019), global citizenship education means equipping the individual with the necessary knowledge, skills and attitudes as a citizen of a globalizing world. Global citizenship education aims to develop a sense of rights and responsibilities in children and young individuals in communities at the local, national and global level (Learning and Teaching [LT] Scotland, 2011). At the same time, global citizenship education is seen as a pedagogical approach based on the principles of democracy, tolerance, multiculturalism, cultural diversity, critical thinking, responsibility for participation, co-operation, social justice, and human rights (Fozdar & Martin, 2020; Marshall, 2005; Osler & Vincent, 2002).

Individuals should realize that they live in a global world and should have a global citizenship awareness. In this sense, it is important for teachers to have knowledge, skills and a pedagogical approach concerning global citizenship. Therefore, teachers have an important responsibility to raise individuals who can keep up with the globalizing world and to educate the individuals of the next generation with global citizenship perspectives. Teachers with a global citizenship perspective can raise awareness of the importance of social justice and equality in their students in their classroom activities (Karataş, 2021). Such teachers use a large number of participatory teaching and learning methods, including discussion, role-playing, sequencing studies, cause and effect activities, and group research. Furthermore, critical thinking, inquiry, communication and collaboration can contribute to the development of global citizenship.

In the same way, teachers with a vision of global citizenship can give messages to ensure that peace prevails and that there is no conflict in the context of the importance of human rights. They can prioritize the teaching of the common good feelings of humanity like "love and peace". Ethnic structure, identity and faith can provide awareness of being sensitive and respecting the values of different individuals. Teachers can give importance to universal values and moral education. In this way, they may develop the knowledge, understanding, skills, values and attitudes that their students will need to fully participate in a globalized society.

Social Justice

The demands for reforms such as social justice, freedom and equality have been voiced over time in various countries from the past to the present. Justice, in general, can be evaluated basically as a legal equality among people. In 1971, John Rawls, synthesizing the ideas of his predecessors, focused on the concept of social justice on the basis of the ideas and practices of

inequality and equity. In general, Rawls conceptualizes social justice as the fair distribution of all resources among individuals (Harris et al., 2015).

Social justice is considered as a core concept that attempts to ensure equality of people in all areas of life and is a reference for practices within the framework of universal ethical principles. It is a requirement of social justice to secure situations, such as providing equal rights to all members of a society, protecting their rights, giving responsibilities, bringing social benefits and creating ideal conditions (Barker, 2016). It is claimed that social inequalities may occur in political, cultural and economic dimensions depending on the globalization process (Kaltmeier & Breuer, 2020). According to Fraser (2010), there are social inequalities such as injustices in economic income distribution because of social exclusion. In this sense, it is thought that individuals with a sense of social justice are more likely to struggle with inequalities.

Cultural Intelligence

As the world is becoming smaller with globalization, more and more people live and work in foreign countries. Depending on this situation, people from various cultural backgrounds in terms of ethnicity, language, norms and lifestyle have to communicate. Individuals interacting with different cultures must behave appropriately to understand other cultures and live in harmony with them. In this sense, the cultural intelligence of individuals is an important factor in displaying appropriate cognitive, affective and psychomotor behavior. Earley and Ang (2003) base their understanding of "cultural intelligence" on contemporary intelligence theories developed by intelligence theorists, such as Goleman, Gardner and Stenberg. They define cultural intelligence as the ability of an individual to effectively manage the interaction process with cultural differences based on different ethnicities and nationalities. Peterson (2004) defines cultural intelligence as an individual's ability to develop behavior and skills in line with the cultural values and behaviors of the people with whom they interact.

According to Baltacı (2017), as the level of cultural intelligence increases, prejudice and discrimination levels towards others are expected to decrease. At the same time, an important dimension of the ideal of global citizenship is intergroup empathy, valuing diversity, and intergroup cooperation (Reysen et al., 2012; Oxfam, 2015). Cultural intelligence is an important factor in enabling individuals to empathize with individuals from different cultures, to adapt to them, and to communicate effectively by respecting differences (Brislin et al., 2006; Karataş & Arpaci, 2021; Korol et al., 2016). In this context, cultural intelligence is considered to be an important factor for individuals to gain global citizenship perspectives.

Theoretical background and Hypotheses

In the light of the theoretical information given above, it can be seen that there is a supportive, strengthening and inclusive relationship between cultural intelligence, social justice and global citizenship. It is hypothesized that cultural intelligence is a latent structure in shaping both the perception of social justice and the global citizenship perspective. Therefore, it is expected that a low capacity of cultural intelligence negatively affects the perceptions of social justice and global citizenship. Contrary to this, a high capacity of cultural intelligence positively affects the perception of social justice and global citizenship. In this context, the relationship between cultural intelligence, social justice and global citizenship will be examined. According to the literature, in order to be social justice advocates, individuals must have gained cultural competence (Collins et al., 2019; Garrido et al., 2019), responsiveness to diversity (Windsor et al., 2015),

cultural self-awareness and social awareness (Chakraborty & Chlup, 2016; Lu et al., 2020). Accordingly,

>*H1. Social justice will have a direct effect on cultural intelligence.*

It is argued that social justice is a structure that strengthens and supports global citizenship (Banks, 2003; Morais & Ogden, 2011; Reysen & Katzarska-Miller, 2013b). Consequently, it is thought that social justice perceptions are an important factor in the development of the level of individuals' global citizenship. Therefore,

>*H2. Social justice will have a direct effect on global citizenship.*

Goh (2012) stated that cultural intelligence theory provides an ideal framework for promoting intercultural competence and improving the level of global citizenship. At the same time, researchers state that cultural intelligence is an important structure for the development of global citizenship knowledge and skills (Bigatti, et al., 2015; Reysen & Katzarska-Miller 2013b; Tardif, 2015). In this sense, the relationship between cultural intelligence and global citizenship will be tested. Further, the study tests the mediating role of cultural intelligence in the relationship between social justice and global citizenship:

>*H3. Cultural intelligence will have a direct effect on global citizenship.*

>*H4. Social justice will have an indirect effect on global citizenship through cultural intelligence.*

Research Methodology

Sample

The data were collected from prospective teachers in Turkey by using a paper based anonymous survey. A total of 411 prospective teachers have voluntarily filled out the survey. 75.2% of the participants were women, while 24.8% were men. Their ages ranged between 19 and 48, whereas majority of them (68.2%) were aged between the age of 21 and 23 years. Further, 85.9% of them reported that they learn English as a second language.

Instruments

Cultural Intelligence Scale (CIS)

CIS developed by Ang et al. (2007) and adapted into Turkish by Ilhan and Cetin (2014). The scale has 20 items and four subdimensions, including "metacognitive" (4 items), "cognitive" (6 items), "motivational" (5 items), and "behavioral" 5 items. Sample items include: "I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds, I know the legal and economic systems of other cultures, I enjoy interacting with people from different cultures, I change my verbal behavior (e.g., accent, tone) when a cross-cultural interaction requires it." The measurement items were based on a seven-point Likert-type scale with values ranging from "1 = Strongly disagree" to "7 = Strongly agree."

Social Justice Scale (SJS)

SJS developed by Torres-Harding et al. (2012) and adapted into Turkish by Cirik (2015). The scale has 24 items and four subdimensions, including "attitude" (11 items), "perceived behavioral control" (5 items), "subjective norms" (4 items), and "behavioral intention" (4 items). Sample items include: "I believe that it is important to respect and appreciate people's diverse social identities, Other people around me are engaged in activities that address social injustices, In the future, I intend to engage in activities that will promote social justice." The measurement items were based on a seven-point Likert-type scale with values ranging from "1 = Strongly disagree" to "7 = Strongly agree."

Global Citizenship Scale (GCS)

GCS developed by Morais and Ogden (2011) and adapted into Turkish by Şahin and Çermik (2014). The scale has 30 items and three subdimensions including "social responsibility", "global competence", and "global civic engagement". Sample items include: "I think that most people around the world get what they are entitled to have, I respect and am concerned with the rights of all people, globally, I do not feel responsible for the world's inequities and problems, I welcome working with people who have different cultural values from me, I am informed of current issues that impact international relationships."The measurement items were based on a five-point Likert-type scale with values ranging from "1 = Strongly disagree" to "5 = Strongly agree."

Results

Reliability and Validity

Composite reliability (CR) and Cronbach's alpha were used to test construct reliability. Cronbach's alpha values ranged between .894 and .946, which exceeded the suggested value of .70 (Nunnally & Bernstein, 1994). These results suggested that internal reliability of the constructs was ascertained (Kline, 2015). For establishing the convergent validity, average variance extracted (AVE) values should exceed the threshold value of .50 (Hair et al., 2017). Results suggested that the AVE values ranged between .549 and .572, thereby, the convergent validity was deemed satisfactory. Table 1 demonstrates that all constructs were significantly correlated with each other at $p<.01$ level.

Table 1: *Correlations, Reliability and Convergent Validity Results*

	Alpha	AVE	CI	SJ
Cultural Intelligence (CI)	.914	.572		
Social Justice (SJ)	.946	.561	.581[*]	
Global Citizenship (GC)	.894	.549	.809[*]	.514[*]

[*]$p<.001$

A confirmatory-factor-analysis (CFA) was used to validate both the structural model. The model included subdimensions of the latent factors with item-total scores. According to the

threshold values for the acceptable model fit by Hair et al. (2017), the results presented in Table 2 indicated an acceptable model fit. These findings suggested an adequate support for the construct validity.

Table 2: *Model Fit Indices*

| Fit Indices	Model	Reference Value(s)
χ^2	128.999	
p value	< .001	
χ^2/df	3.308	< 3
GFI	.942	≥ .90
AGFI	.902	≥ .80
NFI	.938	≥ .90
TLI	.937	≥ .90
CFI	.955	≥ .90
IFI	.956	≥ .90
RMSEA	.075	≤ .08
SRMR	.059	≤ .08

Hypotheses Testing

SEM-based mediation analysis using SPSS AMOS was employed to test the hypothesized relationships. A bootstrapping technique with 5000 bootstrap samples and 95% confidence interval (Hayes, 2017) was employed to test direct, indirect, and total effects. Results indicated that social justice has a direct effect on cultural intelligence (β = .596, t = 9.473, p < .001) and therefore, H1 was supported. However, the results indicated that social justice has no direct effect on the global citizenship (β = .013, t = .236, p = .798). Hence, H2 was rejected. Further, the results indicated that cultural intelligence has a direct effect on global citizenship (β = .831, t = 10.446, p < .001). Therefore, H3 was supported. The results showed that cultural intelligence significantly mediates the relationship between social justice and global citizenship (β = .496, LCL = .389, UCL = .600, p < .001). The lower limit and upper limit of the confidence interval did not include 0, thereby, H4 was also supported. Table 3 (next page) shows the bootstrapping results.

Table 3: *Hypotheses Testing Results*

Direct, Indirect, and Total Effects	Estimate	S.E.	LCL	UCL	*p*-value
Standardized Direct Effects					
Social justice → cultural intelligence	.596	.058	.479	.707	.000
Cultural intelligence → global citizenship	.831	.079	.708	.929	.000
Social justice → global citizenship	.013	.057	-.131	.175	.798
Standardized Indirect Effect					
Social justice → cultural intelligence → global citizenship	.496	.053	.389	.600	.000
Standardized Total Effects					
Social justice → cultural intelligence	.596	.058	.479	.707	.000
Social justice → global citizenship	.508	.087	.333	.662	.000
cultural intelligence → global citizenship	.831	.031	.708	.929	.000

LCL = Lower Confidence Limit, UCL = Upper Confidence Limit, SE= Standard Error

Regarding the (R^2) values in Figure 1, it can be suggested that social justice and cultural intelligence together explained 70% of the variance in global citizenship. Further, social justice explained 35% of the variance in cultural intelligence. According to the values of (R^2) suggested by (Chin, 1998), the observed (R^2) values were argued to be remarkably acceptable.

Figure 1. *The Research Model*
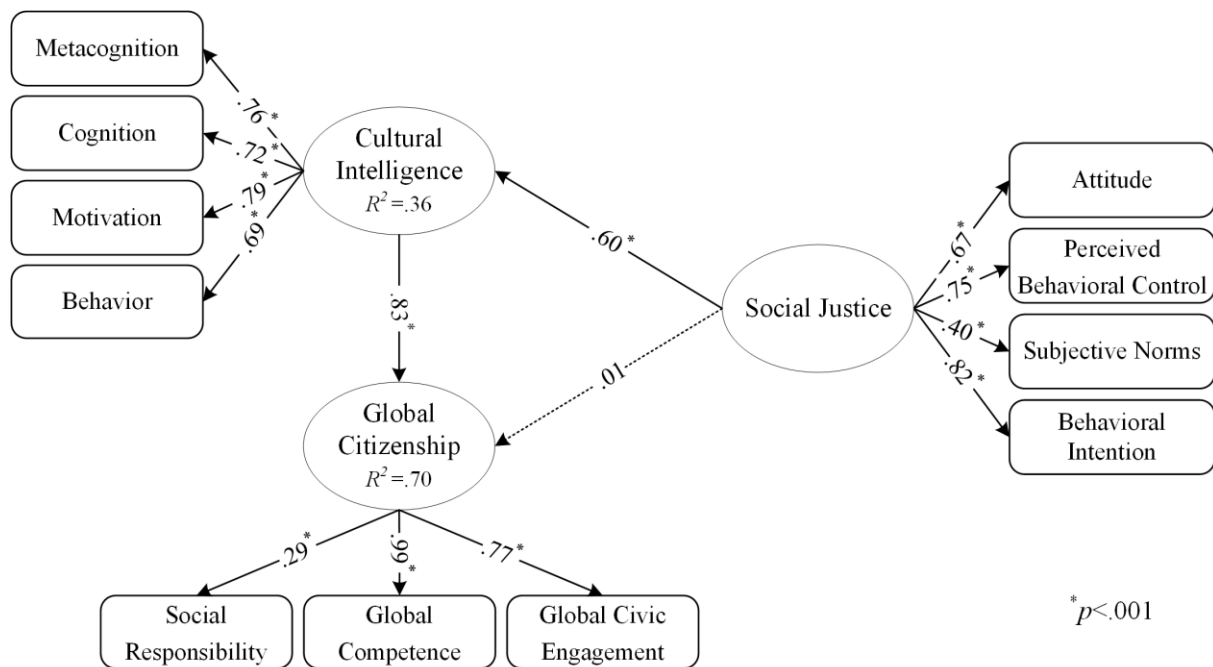
Discussion and Conclusions

In this study, the relationships between cultural intelligence, social justice and global citizenship were investigated. The structural model, which proposes that cultural intelligence is a mediator in the relationship between social justice and global citizenship, was established. The results indicated that social justice has a significant direct effect on cultural intelligence, which has a significant direct effect on global citizenship. Furthermore, the results indicated that social justice does not have a significant direct effect on global citizenship. However, the results indicated that social justice has a significant indirect effect on global citizenship through cultural intelligence.

Based on the study findings, it can be argued that cultural intelligence is an important factor for both the development of social justice and increase in global citizenship perceptions and skills. In the same vein, Tardif (2015) stated that one of the significant variables that constitute the complex structure of global citizenship is cultural intelligence. Individuals should improve their cultural intelligence to enhance their global citizenship skills and become citizens with global participation (Goh, 2012). Yuksel and Eres (2018) found that cultural intelligence has a mediating role in the relationship between multicultural awareness and global citizenship perceptions. In fact, cultural intelligence is an important structure for interacting with individuals from different cultures, being sociable, being compatible, maintaining relationships, and communicating effectively by respecting differences (Brislin et al., 2006; Korol et al., 2016).

Individuals with characteristics of global citizenship need to internalize universal values, value cultural diversity, and respect differences. Similarly, an important dimension of the ideal of global citizenship is intergroup empathy, valuing diversity, and inter-group co-operation (Reysen et al., 2012; Oxfam, 2015). In this sense, an individual with cultural intelligence can easily fulfill the requirements of being a global citizen.

The importance of cultural intelligence from the past to the present is emphasized in the development of the individual and sustaining the individual's life successfully (Chen & Starosta, 1997; Ugur, 2019). Likewise, cultural intelligence is an important component as a social justice advocate in the fight against inequalities. Exclusion based on prejudice and discrimination is a source of social inequality, and it is also in contrast to social justice principles.

Social justice is an understanding of bringing equality to a society, respecting cultural pluralism, and social solidarity; it also combats discrimination, inequality and oppression. In a society with a sense of social justice, it is expected that there will be no racial discrimination or rejection of cultural differences (Gezer, 2020). According to Nassar-McMillan (2014), for social justice, individuals should be able to gain their own cultural awareness and be free from prejudices towards different cultures. In fact, it is argued that cultural intelligence is a determining factor in the performance of adaptation to different cultures and display of tolerance (Alahdadi & Ghanizadeh, 2017; Ang et al., 2015; Ilhan & Cetin, 2014; Ziyatdinova, 2017).

Le et al. (2018) found that low cultural intelligence can lead to social injustice. Accordingly, it is suggested that a high cultural intelligence capacity can prevent ethnocentric tendencies and prejudices against certain cultural groups (Livermore, 2011). Similarly, as the level of cultural intelligence increases, prejudice and discrimination levels towards others are expected to decrease (Baltaci, 2017). Therefore, the cultural intelligence capacity of individuals should be developed in order for them to gain an understanding of social justice.

It has been claimed that social inequalities may occur in political, cultural and economic dimensions, depending on the globalization process (Kaltmeier & Breuer, 2020). These social inequalities can be prevented by individuals who have a realistic sense of social justice and global

citizenship knowledge and skills. It is emphasized that global citizens are those who care about social justice and equality, and accept cultural diversity by knowing how cultural differences have an impact on others (Oxfam, 2015; UNESCO, 2019). Similarly, it has been found in different studies that social justice strengthens and supports global citizenship (Banks, 2003; Morais & Ogden, 2011; Reysen & Katzarska-Miller, 2013a). Thus, social justice perceptions are an important factor in the development of the global citizenship level of individuals. However, as evidenced in this research, if the cultural intelligence capacity of individuals is insufficient, the perception of social justice will be insufficient for the development of global citizenship knowledge and skills. In other words, cultural intelligence is an effective factor in the development of both social justice and global citizenship levels. In this regard, if an improvement in the global citizenship knowledge and skills of individuals is desired, importance should be given to improvement of the cultural intelligence of individuals through education and experience.

Cultural intelligence, social justice, and global citizenship training should be provided in educational institutions. Global citizenship education takes place on a ground that develops social justice and confirms cultural differences (Yuksel & Eres, 2018). During the educational process, students should be encouraged to develop knowledge and behaviors such as active citizenship, cosmopolitan values and identities, social justice, globally responsible behavior and critical self-awareness (Fozdar & Martin, 2020). Furthermore, teachers should also have global citizenship competency. Teachers with global citizenship competency will contribute to their students' global citizenship perspective through their changing and transformative effect (Karatas, 2021). This may lead to their students' acquisition of knowledge and values such as social justice and equality, identity and difference, critical thinking, and valuing differences. It is also suggested that future teachers should focus on developing their thoughts and moral boundaries regarding global citizenship through teacher training programs (Janmaimool & Khajohnmanee, 2018; Colak et al., 2019).

In conclusion, cultural intelligence has a significant relationship with both social justice and global citizenship. In addition, it can be concluded that cultural intelligence plays a mediating role in the relationship between social justice and global citizenship. A course named "global citizenship" can be suggested in teacher training programs to provide teacher candidates with global citizenship values. Thereby, the concepts of social justice, critical and reflective thinking, intercultural communication skills, sustainable development, empathy and co-operation, participation and commitment to integration can be developed. In this way, teachers can create equal opportunities in the classroom for all students. In this sense, creating culturally sensitive environments may ensure interaction of individuals from different cultures and this may improve the cultural intelligence of teacher candidates. Encouraging teacher candidates to study in different countries via student exchange programs (such as Erasmus) may contribute to gaining cultural awareness and a global citizenship perspective.

The concept of global citizenship can be seen by some politicians as a threat to nation states. Global citizenship education should focus on gaining knowledge, skills and competence to train citizens with a global vision, not on the axis of political debate. Thereby, global citizenship education may enhance sustainability, human rights, being sensitive to the problems of the world, being within the framework of participatory rights and responsibility, respecting cultural differences, non-discrimination, respect for other people, being in solidarity, equality, and awareness of the world's present and future problems.

Although this research is original in showing that cultural intelligence has a full mediating role in the relationship between social justice and global citizenship, the research has also

certain limitations. First, the proposed research model was tested by collecting data from prospective teachers. The research model presented in this research should be validated by collecting data from both prospective teachers and undergraduate students studying in different countries. Second, the research model focused on the variables of cultural intelligence, social justice, and global citizenship. In future research, the proposed model should be enhanced by different variables. Finally, qualitative research should be conducted to discover the number of topics related to cultural intelligence, social justice and global citizenship in teacher training programs.

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